1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

minutes, then allowed to stand for a while. The resulting fermentation is not allowed to continue long enough to produce an intoxicating drink. This soup, along with a similar soup made of maize, is a daily staple. Manioc and ground maize are also made into cakes, but this is a holiday variation of diet rather than the staff of life as in other regions. The standard methods of cooking meat, fish, and vegetables are boiling, roasting on a spit, roasting on a grate, and roasting in the embers. Occasionally, some vegetables are baked in hot sand. Maize is the only food that is stored. On platform shelves at the top of their rainy-season houses, the *Javahé* pile a supply of maize dried on the cob sufficient to last throughout the dry season.

HOUSES AND VILLAGES

The permanent or rainy-season village is erected on a high bank overlooking the river. One or two rows of houses face the river, and the men's house, about 50 feet (15.2 m.) back, faces down river. All the space between the men's house and the family houses is kept perfectly clean and constitutes the dancing plaza of the village. The surrounding clearing extends only a few yards in all directions. All neighboring forest which must be traversed in hunting or gathering is threaded by well-marked trails. A path leads down from the center of the village to the main port where women, married men, and children bathe, and married men land their canoes. Another path cuts diagonally down from the men's house to the bachelor's port where the young men bathe and visitors to the masked dances land their canoes.

The house is rectangular in ground plan with supported horizontal ridge poles (fig. 18). Saplings are sunk into the ground at the sides and

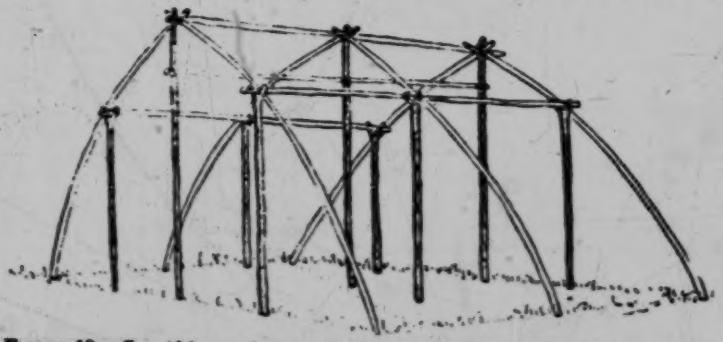

FIGURE 18.—*Carajá* house frame. (Redrawn from Ehrenreich, 1891 b, fig. 3.)

bent over to the ridge pole at the top, where they are firmly tied with bast. Then the whole structure is tightly thatched with successive overlapping layers of palm frond tied to the saplings (pl. 20, *top*). The entrance is a small rectangular opening at the bottom, through which one crawls after

/275 cont./

8. Means of Transportation and Communication.

484 [361] The Indians do not like to travel by land. The north-south extension of their dwelling area along the river essentially requires boat trips from village to village. Land marches are undertaken only to visit the plantings or foreign tribes. For both purposes paths exist.

487 The paths are approximately 20-25 centimeters wide and are produced by the treading down or pulling up of clumps of grass; they do not go straight, but make slight meanderings. The 481 Indians walk on them single file, one behind the other. Their feet are not, as is often said, placed exactly one in front of the other, but rather, as I was constantly able to observe on marches lasting for days, the Indians turn their toes outward, exactly as we do; at most they sometimes turned their feet slightly inward when a taller clump of grass along the side required it. It is also very pleasant to walk barefoot on these paths; they are kept very clean and smooth.

485 For short marches, such as to the plantings, there are no special arrangements; it is different in the case of paths that lead cross-country for days and are more frequently traveled. They are provided with shelter-huts at intervals of a day's march, cooking places, ferry boats and water-transport vessels on either side of the waters. I traveled such a traffic route when I marched across Bananal Island in order to reach the Šavajé.

482 As a means of transport by land the back-baskets (bĕhūlĕ) are chiefly used; they are carried on shoulder-band and forehead-band and /276/ quite enormous loads may be transported in them (Pl. 57, Ills. 1 and 2). All other heavy loads are also carried on the carrying-band of brown bast (ōūnă), which is placed around the forehead or the chest; for example, the large carrying baskets (wālīlĭ, Pl. 57, Ill. 3). For my knapsacks, the Indians likewise made themselves forehead-bands. Large sleeping mats are rolled up and transported crosswise upon the head.

/352 cont./

175 forced them to retreat, with a Savajé walking on either side of each Brazilian. When the steamer whistled upon departure, many Savajé, out of terror, leaped from their canoes into the river. In any case, from then on great fear prevailed among the Brazilian population concerning the more powerful Savajé.

361 [162] [131] 2. Dwelling sites. On the basis of my inquiries among the Karajá, the Savajé live in the interior of Bananal Island in three to five villages which are distributed over a long stretch of territory. The northernmost small village is said to lie in the interior, three to four days above the north end of Bananal Island. The main village lies, in the dry season, about eight days above the mouth of the Furo on a sandbank at the entrance of a brook (outlet of the inland lake?). In the middle of August it is moved into the interior. It is said to be very large, "like a city"; Pedro drew six rows, each with 20-25 houses, in the sand. The bachelors [346] are said to sleep in the mask house, located apart. Farther south, one to two days (?), one or two small villages lie in the interior [114] of Bananal. I visited one of them from Karajá Village No. 15, from which it is located quite directly east. One reaches it by ● [487] a well arranged route: after half a day's march, one comes to the Karajá village of Korumaré on a river. Either one travels up the river for one and a half days in a boat, describing a large arc to the south and east, or one walks for a day across the campo eastward to the harbor, from which it is another three to four hours' march to [162] the village. The village, which contains five houses with approximately 100-150 /Pl. 59 appears here/ /353/ inhabitants, lies on a lake; it is moved several times in the course of the dry season. [132] In the rainy season the entire region is inundated with water; apparently this lake then forms a part of the large lake that Fonseca mentions. I was unable to find out where the village is moved to during the rainy season. Finally, there is said to be a fifth small village still farther south, but the accounts about it vary.

131 162 101 361 166 This is the one branch of the Savajé. A second one lives near the south horde of the Karajá, and, indeed, in the two southernmost villages: Schischá and near Leopoldina. They migrated here in the last generation but one, for Chief Chico in

[Text continues on p. 312]